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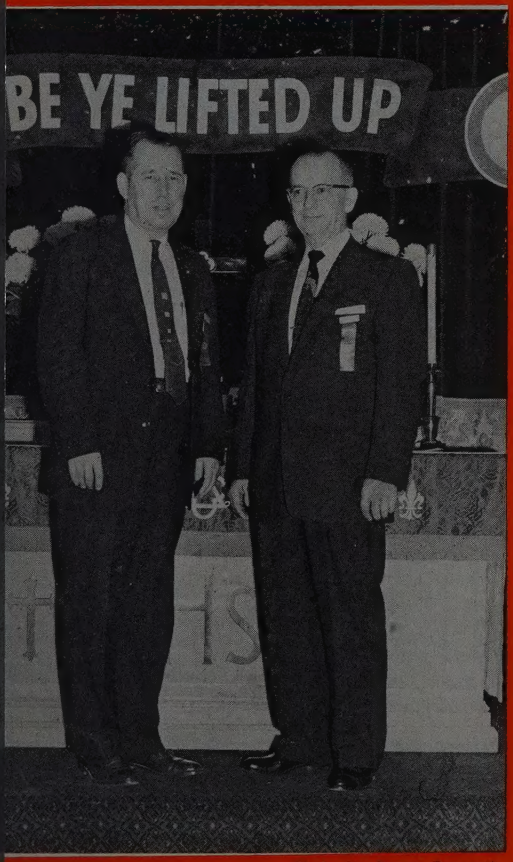

Photo by Bunny Bosworth

utive Secretary Howard L. Logan (left) and B. T. Bodie, New of the Brotherhood, ULCA, Shown Against Background of Convention Theme.

November
1956

BROTHERHOOD OF THE LUTHERAN CHURCH

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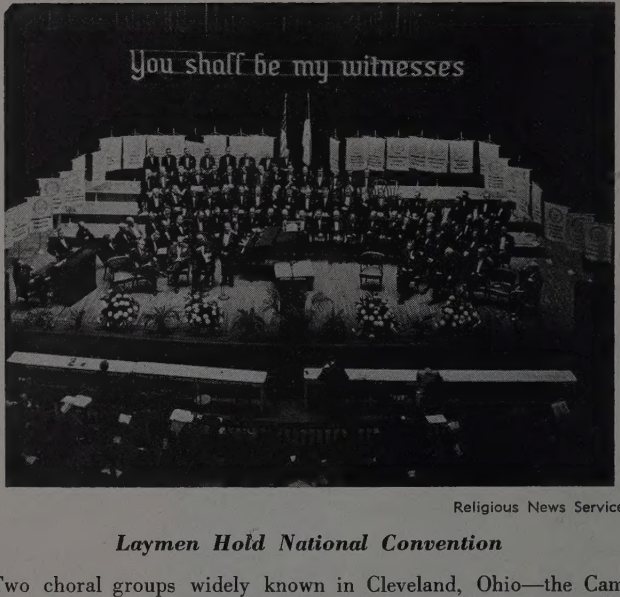

Religious News Service Phot

Laymen Hold National Convention

Two choral groups widely known in Cleveland, Ohio—the Cambria and Cleveland Male—combine voices to sing for 3,000 delegates attendin the first National Convention of Christian Men in that city. Behind th choirs is a banner with the convention's theme: "You shall be my wit nesses." The three-day meeting was sponsored by United Church men, department of the National Council of Churches.

LUTHERAN MEN

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SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

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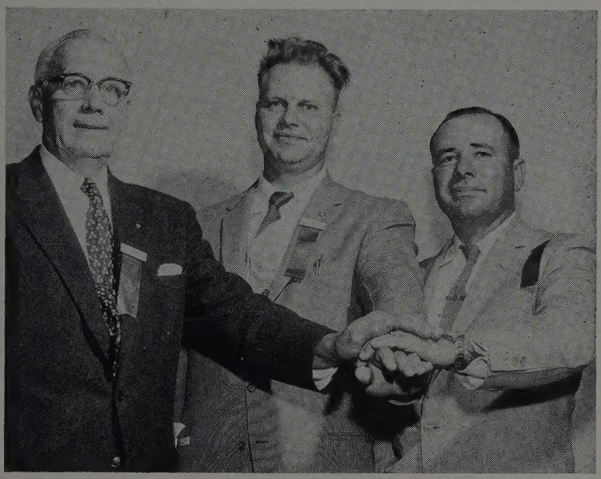
Kitchener Convention



Brothers From Distant Places Meet and Clasp Hands at the Kitchener Convention. Left to right: David Blomstrom, Atlanta, Ga.; Jack Henning, Edmonton, Alberta, Canada, and William Hahn, Port Lavaca, Tex.

The Brotherhood of the United Lutheran Church in America concluded its 20th biennial convention in Kitchener, Ont., after deciding to hold a special 1957 convention next September in Pittsburgh, voting a record budget and approving as its major goal enlistment of 75,000 more men in the next four years.

In the first convention of the ULCA men's auxiliary to be held in Canada, delegates approved a recommendation to hold future biennial meetings in odd-numbered years, starting in 1957, voted to keep registration of delegates open until the closing roll call on the opening day of future conventions, and elected a South Carolina layman as president.

B. T. Bodie, Columbia, S.C. was elected to a one-year term as presi-

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dent, succeeding Merwyn C. Fuss, Taneytown, Md. Other officers include Aubrey Mauney, Kings Mountain, N.C., first vice president; Jack Oetgen, Decatur, Ga., second vice president; Russell Barley, Beaver, Pa., third vice president; Eugene Kelchner, Merchantville, N.J., secretary (re-elected) and William Shetlock, Coplay, Pa., treasurer (re-elected).

Elected to five-year terms on the Brotherhood's executive committee were Fuss, the Rev. Franklin Jensen, pastor of St. Mark's Lutheran Church, Kitchener, and Dr. Hans Treuenfels, Norwalk, Conn.

A record budget of $43,765 was adopted for 1957, based on anticipated revenue of $28,000 from congregational Brotherhoods and a 50 percent increase in annual membership dues (from $1 to $1.50). The budget also took into account an appropriation of $12,000 from funds of the United Lutheran Church in America by its executive board. The budget will provide for the addition of a field secretary to the staff.

In the closing hours of the convention, delegates approved a compromise resolution endorsing action of the Brotherhood's executive committee in moving the auxiliary's headquarters from Bethlehem, Pa., to New York City. But the convention put itself on record that in the future it expects mandates of the convention to be carried out by the executive committee in the interim between its biennial meetings. Headquarters of the auxiliary was transferred to New York City last year, although the 1954 convention in Atlanta had expressed a preference that headquarters remain in Bethlehem.

Delegates also approved a memorial from the Georgia-Alabama synod that the Brotherhood support the United Lutheran radio series of the Protestant Hour as a special project for the 1957-58 biennium, subject to the approval of the ULCA executive board.

A recommendation of retiring President Fuss that the Brotherhood adopt a goal of 100,000 members by 1960—an increase of 75,000—was approved unanimously.

Delegates also approved a resolution, calling upon the executive board of the United Lutheran Church, to propose that the National Lutheran Council set up a division of Boy Scout work. The National Lutheran Council is an agency of the United Lutheran Church and seven other Lutheran bodies, representing a total membership of more than 7,000,000 Lutherans.

The convention theme was "Be Ye Lifted Up," and was the basis for addresses by three church leaders, all members of the ULCA executive board.

Dr. Franklin Clark Fry, president of the United Lutheran Church, spoke at the closing banquet Saturday night on the subject, "Lift Up Now Thine Eyes."

Dr. Fry said the Christian church is in need of a job of "spiritual engineering" and called for a new "pattern of holiness" for ordinary

Kitchener Convention Discussions are Continued Informally After Sessions Over Refreshments. Left to right: Garfield Weber, New Dundee, Ont.; Earl Freese, Rochester, N. Y.; Dr. Phares eer, Allentown, Pa.; Howard L. Logan, New York City.

hristian men and women.

Speaking on the subject, "Lift Up our Heads," Dr. William Zimmerman, dean of Midland College, Fremont, Neb., said that "there can be o hope for a better world until we ender unto God as much as we pay n taxes."

He said a church does not live piritually until it taxes itself.

Dr. Dwight Putman, Harrisburg, Pa., president of the Central Pennsylvania Synod of the United Lutheran Church, spoke on the subject, "Lift Up Thy Voice." He told delegates that Christian laymen "must lift up their voices for the Church."

Lamb Awards—recognizing outstanding work in Boy Scouting—were given for the first time to 10 Lutheran laymen.

The adult award, authorized by the National Lutheran Committee on Scouting last year, honors Lutheran men "who have given noteworthy service of exceptional character to the physical, mental, moral and spiritual development of boyhood in the Scouting program of the Lutheran Church."

The winners, who received a medallion with the cross in the background and a lamb in the foreground, included:

Dr. George A. Eichler, Northampton, Pa., Earle W. Bader, Bethlehem, Pa.; Donald G. Welsh, Washington, D.C.; William Henry Smith, Pine Grove, Pa.; Norman A. Buending, Chicago, Ill.; Donald E. Wagner, Hummelstown, Pa., William Weikel, Philadelphia, Pa.; W. Harold Little, Hickory, N.C.; Aubrey Mauney, Kings Mountain, N.C. and Walter G. Bushnick, Chicago, Ill.

●

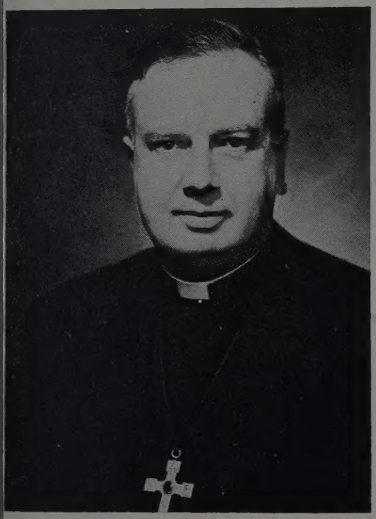
Proposed Budget For 1957

The Brotherhood, U.L.C.A.

	1955 Actual	1956 Budget	195 Budg
Anticipated Receipts			
Annual Contributions from Brotherhoods	$18,845	$19,500	$28,0
Literature and Merchandise	3,217	1,550	2,2
Brotherhood Sunday	2,650	1,500	
Honorary Life Membership	2,787	1,000	1,5
U.L.C.A. Appropriation	3,000	15,000	12,0
	$30,499	$38,550	$43,7
Anticipated Disbursements			
1. Salaries			
a. Executive Secretary	)	$ 7,500	$ 7,5
b. Field Secretary	)		6,0
c. Office Assistants (2)	) $11,286	6,240	6,2
d. Office Clerk	)	2,600	2,6
2. Employers OAB and Pensions	736	2,000	2,0
3. Office Supplies	994	900	9
4. Travel Expenses (Staff)	)	4,500	4,5
5. Executive and Administrative	) 3,226		
Committee Expense	)	2,500	2,5
6. Office Rent	1,057	2,750	2,7
7. Telephone and Telegraph	403	600	6
8. Scouting Committee	395	500	5
9. Stewardship Committee		250	2
10. Audio Visual Committee		150	1
11. Literature Committee		150	1
12. Evangelism Committee		250	2
13. Honorary Life Committee		200	2
14. Synodical Officers Conference		300	3
15. Convention	587	350	8
16. American Federation of Lutheran Brotherhoods	600	600	6
17. Literature and Merchandise	2,455	900	1,5
18. U.L.C.A. Convention (L.W.F.)		500	1
19. Brotherhood Sunday Material	491	700	
20. Auditors' and Treasurer's Expense	59	150	1
21. Insurance	243	375	3
22. Postage and Wrapping	1,011	1,100	1,5
23. Capital Expense	393	2,000	5
24. Contingencies		750	7
		$38,815	$43,7

Note: The 1955 figures are NOT complete. We have not included some items lik Brotherhood Promotion because there is not such an item in 1956 Budget. Also son items in 1955 expenses are combined (salaries as an example).

Principal Kitchener Convention Speakers And Their Messages



Dr. Franklin Clark Fry

The Christian Church needs a job of "spiritual engineering," declared Dr. Franklin Clark Fry, president of the United Lutheran Church in America, at the closing banquet of the convention. A new "pattern of holiness" must be found for ordinary Christian men and women.

"The witness of Christians in and through their daily work is the most effective kind," said Dr. Fry. "Wise Christian churchmen are ready and eager to listen to laymen who are applying their religion in their professions and jobs."

"Thoughtful and sincere Christians who have reliable knowledge of the special pitfalls and opportunities in each line of employment are at a premium. Lay organizations, like the Brotherhood, ought to locate such men and prod them to formulate the lessons they can teach."

Dr. Fry, internationally known Protestant leader, who is chairman of the Central Committee of the World Council of Churches, continued:

"Making better individuals—which is the fundamental job of Christianity—is not enough. Social pressures are decreasing the area in which the individual is free to be his best Christian self.

"All Christians together ought to unite to press those pressures into moral channels. Guidance and manpower are needed for this spiritual engineering."

In explaining what he defined as a new "pattern of holiness," for laymen, Dr. Fry said that in the Dark Ages devout men solved the problem of how to be a Christian "in a chaotic and evil world" by escaping from it and becoming monks and hermits.

"Laymen in modern times could not do so if they wished. Mid-Victorian morality too, with its taboos and negative virtues, has lost its grip. People no longer believe that being good consists in not doing a list of prohibited things; goodness has to be much more affirmative than that nowadays.

"Abandoning all idea of being holy

is not the answer either. It is symtomatic of this modern day that most people shrink from the very word and would not think of applying it to themselves. It sounds boastful, prudish, like a Pharisee. The true meaning of 'holy' is something owned by God or close to God. No Christian should pull back from that. If he did so, he would not be a Christian."

Dr. Fry continued:

"Christians are like salt, which is moved in two directions. First it is brought together and cleansed; then it is scattered and dissolved. The Church lives by the same process. After being gathered for worship where God purifies men, Christian laymen go out into all occupations of society. The witness of Christians in and through their daily work is the most effective kind.

"In one sense it is always a sign of weakness when a church convention makes a social pronouncement. Lay Christians should have said the same thing first! Their voices would be listened to much more attentively because everybody would know that they were talking about facts and issues that they understand. Every time a lay Christian feels like complaining at his Church's statements on social questions, he should be reminded that his silence forces others to speak.

"Every Christian ought to feel closer to the fellow members of his congregation than he does to the fellow workers in his union or to colleagues in his employer's association. Christians have more in common with each other than people in any oth outward relationship of life becau believers in Christ are attached each other in the depths of their pe sonalities, in their faith and pea of mind and hope for eternity.

"Just as Alcoholics Anonymo and Recovery Incorporated band t gether people who have been d livered from the same terrible mala and naturally join with each other account of a common experience, people who have found joy and purpose in living through the Chri tian religion will gravitate towa each other.

"'Adjust' is one of the mag words of the twentieth century. T best adjusted people are supposed be the most sane. Christians reject a such claim. If Christianity saturat our whole culture, then all that wou be needed would be to fit oursel into it. But this is profoundly u true in North America as well everywhere else. Church membe need to learn that they are a separa people in the world and must tea each other how to lead distinctive Christian lives. Wanted: Christia in the active rather than passi voice, not to be adjusted but to mo

"Wise Christian churchmen a ready and eager to listen to laym who are applying their religion their professions and jobs. Thoug ful and sincere Christians who ha reliable knowledge of the special p falls and opportunities in each li of employment are at a premium. L organizations like the Brotherho ought to locate such men and pr

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Dr. William Zimmerman

There can be no hope for a better orld "until we render unto God as uch as we pay in taxes," declared)r. William Zimmerman, dean of Midland College, Fremont, Nebr., at he opening service of the Kitchener onvention.

Speaking on the theme, "Lift Up our Heads," Dr. Zimmerman said Christian men must "ask God for orgiveness; keep our heads lifted p; know God as our Father; be Christ-like in our attitude, and give urselves unto the Lord."

"Irregularity in church attendnce," the Nebraska educator said, is the devil's atomic weapon for estroying our knowledge of God as ur Father."

And he warned that "spiritual bankruptcy inevitably comes to those who refuse the spiritual food provided through regular church attendance."

"Christians have always lived in an unchristian society," Dr. Zimmerman said. To cope with "this tragic situation," he observed, Dr. Martin Luther suggested that Christians be "little Christs to their neighbors."

Dr. Zimmerman said that "if we earnestly and persistently practiced Christ-like attitudes, it could not be said that more real fellowship exists in Murphy's tavern down the street than in the church on the corner."

"Men," he said, "the devil beams every time we present a negative attitude to God's work. The devil seeks to confuse us so we do not see our own self in the great commission given by Jesus to '. . .teach all nations.'

"We have no reasonable hope for a better world until we render to God the Father as much of his material riches as we pay in taxes. Selfishness leads only one way—ever mounting taxes."

Urging that parents lead their children into church vocations, Dr. Zimmerman emphasized the "extreme shortages in the ministry, diaconate, parish work and missions."

"Easily a thousand qualified youth could be used immediately in essential church vocations," he continued.

"The children we refuse to encourage into church vocations are re-

quired of us by the state to fight wars and police strife-torn regions throughout the world.

"There will be adequate personnel for God's work when we adults first give ourselves unto the Lord. With the giving of self there will come the necessary funds to provide for the facilities, salaries and other material needs."

Dr. Dwight Putman

"Lift Up Thy Voice," was the theme of an address at the Kitchener convention by Dr. Dwight Putman, president of the Central Pennsylvania Synod of the ULCA.

This is a summary of Dr. Putman's address:

No other faculty which God has given to men has been so effective in shaping the destiny of individuals and society as that of voice. It almost frightens one to ponder what human existence would be like if voice had been universally omitted from the packages of talents with which God endowed man. Only one who is lacking in the faculties of speech and hearing can remotely experience what a voiceless world would be like. Even that person can never fully appreciate such conditions, because the world he lives in and enjoys has been so largely moulded and organized by others who can communicate.

It was a voice from heaven which declared, "This is my beloved Son in whom I am well pleased." That Son, Jesus Christ, became an ever-present voice to speak to men the story of God and his love and salvation. The hope of mankind is in that story and the acceptance of it by individuals and the lifting up of their voices to bear witness to it before a dying world.

Our generation is ushering in a new era in the life of the church, which will be known to posterity as that significant period in the advance of the Gospel in which the laymen of the church heard and gave serious heed to the call, "Lift up thy voice." Laymen have voices. They are asked to use them for many causes and purposes in their daily lives. Unless the voices of laymen and women are lifted up and joined with those of ordained ministers in proclaiming the good news of Jesus Christ the high mission of the church will not reach the ears or enter the hearts of this present age. Layman, lift up thy voice.

Radio-TV Ministry

One of three memorials coming before the Kitchener convention of the Brotherhood was concerned with the financial support of the Radio and Television Ministry of the Church. This memorial came from the Georgia-Alabama Synod Brotherhood and was ably presented by Jack Oetgen and David Blomstrom of Atlanta. The recommendation of the executive committee was that this memorial be placed in committee for study. This was not accepted.

The convention approved enthusiastically the memorial, which will ask local Brotherhoods and Brotherhood members individually to contribute to a Radio-TV Fund. This money, after expenses are deducted, will be given to the Department of Press, Radio and Television of the ULCA for increasing our ministry in the fields of radio and television. The Brotherhood will not enter the production fields of these two media. Our funds will supplement the funds from the Church and will be used by the PRT Department.

Before this project can be set in motion, we must seek and secure the approval of the executive board of the ULCA. As an auxiliary of the Church we would want to do this. After approval is secured, serious study would be necessary so that a well planned program for the solicitation of these funds is offered. Basically, the memorial suggests a $25 contribution annually from each congregational unit and contribu-

Photo by Bunny Bosworth

New Officers and Members of the Executive Committee

Rear row, left to right: Dr. Hans Treuenfels, Norwalk, Conn.; William Shetlock, Treasurer, Coplay, Pa.; Eugene Kelchner, Secretary, Merchantville, N. J.; J. Russell Barley, Third Vice President, Beaver, Pa.; Merwyn C. Fuss, Taneytown, Md., and the Rev. Franklin Jensen, Kitchener, Ont.

Front row: Jack Oetgen, Second Vice President, Atlanta, Ga.; B. T. Bodie, President, Columbia, S. C., and Aubrey Mauney, First Vice President, Kings Mountain, N. C.

tions from individuals beginning at $10 each.

The proposers of the memorial felt the Brotherhood, ULCA, needed a project to stimulate deeper interest on the part of ULCA laymen. These men feel that this Radio-TV project can become the instrument for a greater enlistment of congregational men's groups and provide a greater sense of accomplishment on the part of men themselves. They have as their ideal the tremendous Radio-TV ministry being presented by the Lutheran Church - Missouri Synod through the Lutheran Laymen's League.

At the present time, the ULCA sponsors a 13-week schedule of Sunday services known as the United Lutheran Church Hour. Dr. Edmund Steimle is the preacher. This series is heard in the summer season over 300 stations. It has a normal request of 1000 copies each week for the messages. Currently this program is supported by the funds of the PRT Department of the ULCA.

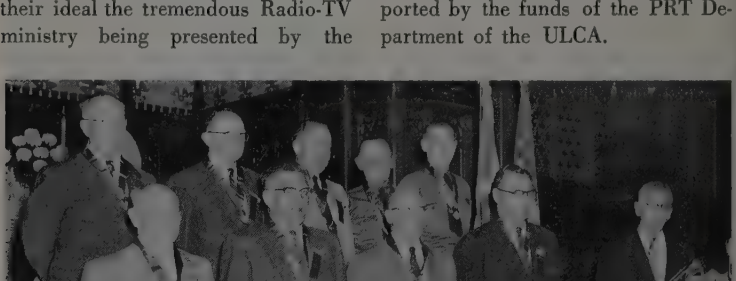


Photo by Bunny Bosworth

Lamb Award Winners at Kitchener Convention

Lamb Awards, recognizing Lutheran men for outstanding work in Boy Scouting, were presented to 10 laymen at a special court of honor at the Kitchener convention. The presentation was made by Dr. J. Lewis Thornburg, Hickory, N. C., at the extreme right in the photo.

The winners, who received a medallion with the cross in the background and a lamb in the foreground, were:

Front row, left to right, William H. Smith, Pine Grove, Pa.; Norman A. Buending, Chicago, Ill.; William Weikel, Philadelphia, Pa.; W. Harold Little, Hickory, N. C.

Rear row, left to right, Earle W. Bader, Bethlehem, Pa.; Dr. George A. Eichler, Northampton, Pa.; Aubrey Mauney, Kings Mountain, N. C.; Walter G. Bushnick, Chicago, Ill.; Donald G. Welsh, Washington, D. C.

The tenth winner, Donald E. Wagner, Hummelstown, Pa., was not present when the photo was taken.

Authorized by the National Lutheran Committee on Scouting last year, the award honors Lutheran men "who have given noteworthy service of exceptional character to the physical, mental, moral and spiritual development of boyhood in the Scouting program of the Lutheran Church."

The Vigor of Spiritual Stewardship

By Walton H. Greever

It is quite easy and natural, in the practical consideration of stewardship, to shift the emphasis to those motives and methods which promise immediate increases in giving.

That is not always good.

It is too much like thrashing the branches of the tree for fruit that is not quite ripe, without proper care for the tree from which future harvests are expected.

When the occasion came, in connection with a national conference on stewardship for a brief and practical definition of stewardship, the definition, "Stewardship is the practice of the Christian religion", was offered. Brevity is apparent. The practical part of the definition is in the words, "Christian religion."

The proper elaboration of the term "Christian religion" will strip stewardship of the legalistic and mechanical conceptions which obscure its meaning for many. It will give the spiritual aspects of stewardship the primacy, but will keep the proper emphasis upon the practical. It will go at once to the vital matter of personal relations to God through Christ, and to conscious, voluntary committal of the total life to the fulfillment of His will in the world.

This personal relationship is established through redemption, by faith in the atonement of Christ, and by regeneration, the gift of eternal life, by the Holy Spirit. Through redemption, the forgiveness of sin, the man is made acceptable to God, and by regeneration becomes the child of God. In this personal relationship he becomes a partner in the life of God, rather than God becoming a partner in his life. In this vital personal relationship his purposes become essentially identical with the purposes of God, his will with God's will, and his motives with God's motives. Such a personal relationship, being established by grace on the part of God, gives ground for unlimited gratitude and love on the part of man.

This is the factual theological basis for all stewardship — forgiveness through redemption in Christ and sonship with God through regeneration by the Holy Spirit. Here the motives for all stewardship have their origin—love, gratitude and zeal. All point to one purpose—God's will to save mankind. All stewardship seeks one end—the evangelization of the world.

So in this personal relationship, God gives to the Christian the greatest possible trust, and with it the supreme responsibility for his fellow men. In one place St. Paul speaks of this trust as "mysteries of grace," but in another place he calls it "the

glorious Gospel of the blessed God." He who receives this trust commits his life to the cause of spiritual stewardship—evangelism or missions—community, home or foreign. As means to ends, he will certainly be faithful in the practice of material stewardship—unselfish use.

It was a deep, sincere and personal sense of spiritual stewardship that made St. Paul, as a Christian rather than as an Apostle, the pre-eminent example to all Christians since, of zeal, courage, labors, and sacrifice for the cause of Christ in the evangelization of the world. It was he who said, "All things are yours, and ye are Christ's"—and made a realistic application to his own life.

Commending the Macedonia Christians for their liberality in sharing their material blessings (see 2 Cor. 8:5), St. Paul was careful to note that they "first gave themselves to the Lord." That is "spiritual stewardship."

The vigor of spiritual stewardship is to the Christian what the life-giving sap is to the fruit-bearing tree.

●

News and Views from Headquarters

BY HOWARD L. LOGAN

November finds most congregations involved in their annual stewardship programs. The Stewardship Department of our Church has made available again this year a number of valuable materials. The tools are ready and the needs of congregations are always imperative. Brotherhood men *should* be taking a large part in this program in their congregations. Volunteer your services to your congregational stewardship committee. Participate in the Sector Project in your area. Help raise the level of giving in the ULCA.

●

Bulletin covers for Boy Scout Sunday are available for those churches which desire to use same. Write headquarters of the Brotherhood in New York.

●

Check with your Brotherhood leaders to see if your congregational men's group has made its 1956 contribution to the synodical and ULCA Brotherhood budgets. Only two more months remain to participate in supporting the work with men beyond your local parish. With a little effort we can conclude 1956 with more than 20,000 men enrolled.

●

In 1957 the ULCA Brotherhood will again make a number of Lamb Awards honoring outstanding adult scouters who are consecrated churchmen. One of the most inspiring services at Kitchener was the one in which the Lamb Award was given to ten ULCA men. Dr. J. L. Thornburg of North Carolina conducted the court of honor and read the citations. President Fuss presented the award

to the men. Boy Scouts from the U.S. and Canada assisted in the presentation. Applications will be sent out within the next couple of months for 1957 candidates.

●

By action of the Kitchener convention, the annual contribution expected from each member during 1957 will be $1.50. If these funds are contributed by the men, we will be able to greatly increase our areas of service to you and it will be a step toward the elimination of need for financial assistance from our Church. Your co-operation is solicited.

●

Although the representation at Kitchener was not large, every area of our Church was present. The West Coast, Western Canada, Texas, Florida, Midwest, Central and Eastern areas were all in attendance. The Ministerium of Pennsylvania and Adjacent States had the largest number of voting delegates. The Canada Synod had the largest number of visitors. One synod, the Ohio, which does not have a synodical men's group, was represented. We had the helpful contact of our pastors at Kitchener, too. The matter of registrations of delegates was resolved for future conventions when the restriction of 30-day registration was eliminated.

●

The Brotherhood report presented to the ULCA convention at Harrisburg included emphasis on King's Men, Scouting and some of the plans for making the local congregational men's group a more effective agency in the parish. Participating in the presentation were former President Merwyn C. Fuss; President B. T. Bodie; Executive Committeeman the Rev. Lester Utz, Dr. George Eichler and the executive secretary.

●

Please set aside your February meeting for a Boy Scout emphasis. By action of the convention, local groups will be urged to make a contribution for Boy Scout work in the ULCA. If Boy Scout Sunday is NOT observed in your Church, we suggest that in your regular meeting the program of Scouting be presented.

●

The fourth National Jamboree of the BSA will be held at Valley Forge, Pa. There will be Protestant chaplains in each of the thirty-six sections.

●

The Rochester Conference of the New York and New England Synod Brotherhood conducted the Reformation Day Service for the Rochester area recently. The speaker was the Rev. Arnold Keller, D.D., pastor of Redeemer Lutheran Church, Utica. Ronald Barres is president. The Conference also sponsors a spring rally. The Buffalo Conference Brotherhood of the New York and New England Synod met in late October at Buffalo with Executive Secretary Howard L. Logan as speaker.

●

Maryland Synod Brotherhood reports a highly successful retreat at Camp Nawakwa. Former governor of South Dakota and now federal

trade commissioner, Sigurd Anderson, was one of the speakers. Palmer K. Larson, official of the Indian Claims Commission, was the other leader. Attendance was near 200.

●

The office of the National Lutheran Committee of Scouting is 701 Second Avenue, South Minneapolis 2, Minn.

Howard L. Logan

Important

By action of the Executive Committee all persons are requested, when sending checks to the New York office, to make them out to the Brotherhood, ULCA. Subscriptions to LUTHERAN MEN may be made out in that name. NONE should be made out to the executive secretary unless for personal traveling expenses.

Boy Scouts

BY GEORGE A. EICHLER

What Men Can Do For Boys

The fall season has come, the boys have gone back to school and the fall activities of church and lay organizations have begun.

In looking around for something worth while to do for boys, your Brotherhood men might consider some of the following suggestions:

1. Keep in touch with the school life of your scouts and other boys. Encourage them to stay in school until they graduate and to make a good record. They will thank you later.

2. Encourage the boys to attend church and Sunday school regularly. Be systematic about this.

3. Urge them to work for the Pro Deo et Patria Award as well as the Eagle Badge.

4. Encourage boys who are working their way through school. Perhaps the Brotherhood could buy a few small things they cannot afford. Let them know you are back of them.

5. Urge Brotherhood men who are employers to give part time work to boys who need help to stay in school.

6. Encourage boys who work to attend night school to improve themselves.

7. Promote a "Find Yourself" campaign in which boys may interview men of different vocations.

8. Teach boys to be good citizens by taking an active part in some community activity.

9. Have a boys' night and bring in a speaker especially for the boys.

10. Remember, good boys are the only raw material out of which good men are made.

●

Another First

The first congregational Brotherhood has sent in its 1957 contribution which arrived at the New York office in late September. This Brotherhood has been sending in its contribution early for many years. The group is St. John's Brotherhood, Union City, New Jersey, the Rev. George R. F. Tamke, pastor. THANK YOU!

Presentation of Meaning of Pro Deo et Patria Award at Area Scouting Exposition

Early in the spring of 1954 our Explorer Post 296, sponsored by Olivet Brotherhood, Detroit, Mich., was asked by the Detroit Area Council of the Boy Scouts of America to prepare a booth depicting the Pro Deo et Patria award for the big Scouting Exposition the Council was sponsoring in May of that year.

Upon receipt of the request our Post advisor, who then was Robert Bidwell, called a special meeting of the Post and invited Pastor Victor Gruhn of Olivet Church to sit in on the meeting. Through Pastor Gruhn we secured the help of a young man from one of our neighboring churches to advise and help us.

We first laid out the plan for the booth as a whole, then went to work on it step by step. Since our Post was not a large one, consisting of only nine boys, we all participated in each phase of the work as much as possible .

We printed large signs with the Pledge of allegiance to the Christian flag and the Scout oath and smaller signs presenting the way the Church helps the Lutheran boy develop through Scouting. We then made colored slides, the vicar doing the shooting and the boys of the Post acting as models—showing some of the things required of boys in earning the Pro Deo et Patria award. The slides were shown continuously during the Exposition on an automatic projector, attracting much attention to our booth.

We also secured for display in the booth articles which boys had made to earn their awards and other items pertaining to the Church, which we borrowed from various churches and individuals. We also made a picket fence and painted it white to place in front of our booth to give it a homey and distinctive look and keep the crowds from coming too close to the projector and display.

During the three days of the Exposition we took turns staying in the booth to answer questions and hand out literature provided for us by the Lutheran Committee on Scouting and the Brotherhood.

Our booth was rated one of the

best of the 450 at the Exposition. In fact the Boy Scout Council thought so highly of it that we were one of the few groups asked to repeat our display at the 1956 Exposition.

We prepared our booth much the same for the 1956 Exposition, with slight changes in the arrangement and the addition of a large sign prepared for us by the Lutheran Committee on Scouting, depicting the Pro Deo et Patria award. We also secured a record player and played church music throughout the show.

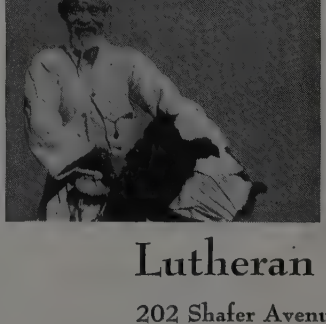
The whole Post co-operated in the preparation and manning of the booth, so I had no special assignment regarding it. We all enjoyed present-

ing the meaning of the award did our best to create a booth man it in such a manner as to credit to the Church and Scouti

In 1954 there were 450 booth the Exposition, with 20,000 boys leaders participating and 112 persons visiting the Exposition 1956 there were 516 booths, 22,700 boys and leaders partic ing and 143,000 persons visiting Exposition.

—Thomas Train

(This news was supplied for *theran Men* by Ronald F. Moykky director of literature, Michigan S od Brotherhood.)



"Let none hear you idly saying,
There is nothing I can do..."

Clothe him in His name

Lutheran World Relief

202 Shafer Avenue, Phillipsburg, N. J.

Lutheran World Relief's Clothing Appeal

Lutheran World Relief will hold this year's Thanksgiving Clothing Appeal from Nov. 18 to 25, it was announced by Bernard A. Confer, executive secretary of the mate aid agency.

In a letter to some 11,000 cong gations of the eight church bod participating in the National Luth an Council, Mr. Confer urged t

"participate earnestly" in the
al, as clothing is "coveted and
ed in many lands."
Ve must not leave refugees
ned, abandoned and cold while
can share the means to bring
ath," he said. "A warm garment
across the sea will mean so
n to those on whom the forces
isery have descended."
r. Confer expressed the hope that
erans of all the church bodies
work together and make joint
ments to LWR warehouses "so
the gifts will move as eco-
ically as possible and so that the
mum number of people abroad
be helped."
in previous years, LWR will pay
reight on carload lot shipments.
gain this year there will be seven
houses. LWR's main warehouse
cated at 202 Shafer Ave., Phil-
urg, N. J. Other warehouses are
New Windsor, Md., Nappanee,
Minneapolis, Minn., San An-
, Tex., and Los Angeles and
esto, Calif.
eeds of refugees and others in
a, Formosa, Hong Kong, Jor-
Syria, Yugoslavia, Austria and
nany are highlighted in a special
et, "Am I My Brother's Keep-
prepared by the Rev. Ove Niel-
assistant director of LWR. The
et lists used clothing items
ht for overseas shipment, includ-
suits, overcoats, trousers, over-
dresses, skirts, caps, gloves,
ns, sweaters, robes, mufflers,
rwear, stockings, shoes, blankets,
ing, layettes, infants' wear.

An Active Brotherhood

On the first of the year our Brotherhood (Zion, Harrisburg, Pa., the Rev. Viggo Swensen, pastor) had 65 members. We have taken in 23 new members, making our total 88.

At Christmas time we looked after 12 families, averaging three persons each. We gave each family a bushel basket of food and warm clothing.

On Feb. 9 we helped sponsor a father and son banquet, which was attended by 200 persons.

In May and June, at our regular meetings, we had rally dinners to help boost the membership.

At Easter time we distributed 200 Gospels of St. John purchased from the American Bible Society. They went into hotels and the Dauphin County jail. We have distributed about 100 pocket testaments this year, making a total of about 1400.

—H. W. Estricher

●

Michigan Brotherhood Retreat

The Michigan Synod Brotherhood retreat was held Sept. 7-9 at Gun Lake, and was attended b five pastors and 32 laymen.

A study of the book of Ephesians was led by Pastor Lignell, our spiritual advisor. How wonderful it is for a group of Christian men to sit together and study the Bible.

We wish to thank Dr. Frank Madsen, president of the Michigan Synod, for his message to us at the worship service on Sunday morning. His theme, "Are you going away?" was appropriate at a time when it is fashionable for Christians to take the

middle-of-the-road attitude. Are we willing to go along with the Joneses, assuming that that is sufficient? Are we going away when God needs us in his house? God asks you those questions. He wants you to live with him always and not just visit him now and then.

New projects will soon be coming up through your synodical Brotherhood at Gun Lake, in which we all will be able to share.

—Ronald F. Moykkynen

●

Central Conference Retreat

More than 100 men attended the 13th annual retreat of the Central Conference Brotherhood of the New York and New England Synod at Lake View Lodge, Big Moose, N. Y., Sept. 28-30.

The theme of the meetings was "The Kingdom of God in the Atomic Age," with the motto, "We Serve Christ Through Brotherhood." Principal speakers participating in discussions and panels were Dr. Amos J. Traver, professor of practical theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio, and Howard L. Logan, executive secretary of the ULCA Brotherhood, New York City.

●

Michigan Scouting Program

With the youngsters back in school, Scouting is on the move. Brotherhood organizations in the Michigan Synod are requested to organize Scouting activities, with Christian service first and foremost.

Some 46 Churches exist in the state, but only five Churches a Brotherhoods are sponsoring Sco ing.

The synodical director of Scout requests all information concern Scouting activity to be forwarded him, and that all adult Scout lead ship be aware of the Lamb Awa to be made by April 1, 1957.

Remember, leaders, the boys n you. Christ commands you to t work of the Church.

Organizational assistance is av able from your synodical direct Paul T. Winter, 235 W. Mason, Ja son Mich. Telephone: ST 4-3008

—Ronald F. Moykkyner

●

Book

The Dead Sea Scriptures. W introduction and notes by Theo H. Gaster. Doubleday. 350 pa Hardcover, $4. Paperbound, 95c.

This book is an English translat of the celebrated Dead Sea Scr the Hebrew writings found during cent years in caves near the D Sea. The Scrolls are supposed to flect the beliefs and institutions a group of people who believed "t constituted the true and ideal C gregation of Israel, the small rem that had stayed faithful to the tr tional Covenant . . ."

The burning question regard these new Scriptures is this: "Do Dead Sea Scrolls restore to us a l lost forerunner of Christianity?" answer to this, together with a scription of what the Scrolls are are not, is found in these words the introduction:

s, in the sense that they furnish ure of the religious and cultural e in which John the Baptist cted his mission and in which was initially reared. They por- . . . the environment whose ial idiom John and Jesus spoke, concepts they developed and nuted and whose religious ideas l largely as the seedbed of the Testament. They also mirror m of religious organization elements of which were adopted e primitive Church.

o, in the sense that what we n these documents is, as it were, e rude clay as yet unmolded by tian hands. There is in them no of any of the cardinal theologi- oncepts — the incarnate God- Original Sin, redemption gh the Cross, and the like — make Christianity a distinctive "

ch section of the book has an duction and notes which serve as entaries on the text.

●

"Harvest of Years" on American Lutheranism

cognizing a long-felt need to ate the complex history of the ran Churches of America in a atic documentary film, the Na- Lutheran Council sought a from the Lutheran Brotherhood ance Company to support such fort. After three years of re- h, script preparation, shooting, g and reviewing by profes- ls, the film is now ready for use. arvest of Years" is a 33½- minute 16mm color and sound film which relates the story of American Lutheranism from the early colonial migrations to Church mergers now under contemplation. Fast-moving and historically accurate, the film is aimed at explaining the complicated and often-misunderstood structure of the Lutheran Churches of America.

Essential as a teaching aid for confirmation and instruction classes, "Harvest of Years" is a "must" for every Lutheran congregation in the United States. Beyond this, congregations of other denominations will want to see it for a better understanding of America's third largest Protestant group.

●

A Roman Catholic View on Layman's Place in Church

"If we are the Church, then we have a responsibility to work for and with the Church in spreading the teachings of Christ everywhere."

Thus spoke Martin H. Work, executive director of the National Council of Catholic Men, in an address before the 31st supreme conclave of the Phi Kappa fraternity in Cleveland, Ohio, recently, accordng to a news report in "Our Sunday Visitor," the national Catholic Action weekly.

There is a role for the laity that is essentially its own, said Mr. Work. Catholic laymen need no other vocation or ordination beyond that of baptism and confirmation to work in the field of the lay apostolate.

The speaker quoted Pope Pius XII as saying that the lay people were not

only the front line of the Church, but that they, in essence, were the Church.

The lay apostolate is no new idea, said Mr. Work. It goes back as far as Peter, when he was speaking to the lay people of the time, and told them: "You are the royal priesthood."

There is a place for the laym the world, continued Mr. Work that is, "Going where our priest bishops cannot go."

He struck out at what he calle "ghetto mentality" of Catholics do nothing about their faith they are attacked.

Brotherhood in Action

BY CHARLES F. BROBST

Attendance Promoter — Interesting Program

The desire and need to increase the attendance of the men at Brotherhood meetings are rather general. While the presence of a large number of men at meetings is not to be despised, it is possible to have a more effective meeting for the Kingdom of God with a few men than an overflowing crowd. Bigness does not always spell success.

Benefits do come to those who are active in the life of the Brotherhood. These blessings are also needed by those who do not participate. Their lives need the same enrichment. Efforts should be made to enlist their interest.

One of the first requirements to attract men to Brotherhood meetings is to prepare and present an interesting and helpful program. There is no successful substitute for adequate and careful preparation.

Sometimes men reason like this, "What is the use of preparing a good program? There will only be a few men present anyway." There is no surer way to kill a Brotherhood such an attitude. Busy men— men are usually busy—will not their time more than once at a p planned meeting.

The best attendance promoter good program. Those who are pr will want to come again. They talk to others about the fine me they attended. No publicity can in effectiveness a group of mer ing away from a meeting thrilled their experience. They will publ the Brotherhood at no cost. The sult will be more men at the meeting.

The topic is the most impo part of the program. This im information that thrills and ins those who are present. It gives which will be food for mental spiritual appetites. Satisfy the ings of the men and they will eager to return.

The Brotherhood is a church ganization. The instruction give the topic must be relevant to the

or its existence. To have an address on how to make bricks may be interesting and informing but it is not in to the objectives of the brotherhood. Secular subjects have a legitimate place on a service club program but are rightly questioned as a topic subject in a church. The management and promotion of the biggest and most important business in all the world is the church's responsibility. This subject can never be exhausted. The monthly topics in LUTHERAN MEN are especially prepared by experts in their fields for use by men's groups.

Tips and Tithes

Now it came to pass on a certain day at noon, that the writer was a guest of a certain rich man. And the lunch was enjoyed at a popular, expensive restaurant. The waiters were very efficient, and the food was good.

Now when the end of the meal was reached, the waiter brought unto my host the check. And my host examined it, but made no comment.

As we arose to depart, I observed that he laid some coins at his place. I know not what denomination the coins were, however. The waiter who stood nearby smiled happily, which, I interpreted, means that the tip was satisfactory.

Now this parable enters not into the merits or demerits of tipping. But as I meditated on the coins that become tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least tenth, lest the waiter turn upon you and rend you.

And as I continued to think on these things, it came unto me that we people who go to church treat their God as well as they honor their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter? Or doth the waiter do more for him than his God?

Truly, a man and his money are past understanding!

Relating to the Levites, it was stipulated that "the tenth shall be holy unto the Lord." (Leviticus 27:32) This may well be considered a biblical minimum, since it prescribes a basis for giving, and not a maximum.

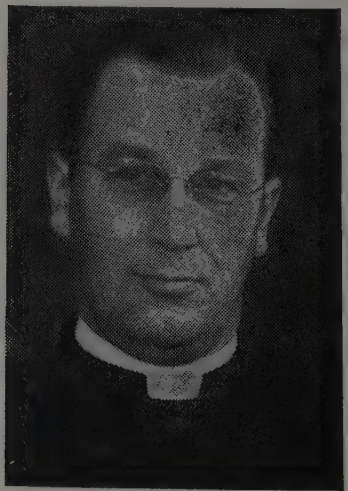
The Apostle Paul approved the principle of tithing for new Testament believers, for he wrote to the church at Corinth that "every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor 9:7)

(Copies of this writing can be obtained in tract form from the American Tract Society, 21 W. 46th St., New York 36, N.Y.)

Count Me a Partner — In Finishing the Task

BY RAYMOND W. WARGELIN

We have all had experience with the person who makes great promises but doesn't live up to them. Perhaps the Brotherhood has not been very effective. Its purposes have not all been achieved, and assignments h not been carried out very well. new president is elected, and inaugurates his administration promising real action. The mem ship of the Brotherhood is hig elated. But months pass and thi aren't any better. Perhaps they worse. The officer who was re going to "be on the ball" makes cuses about having important thi to do which prevent him from gett to the meetings.



Author

Pastor Wargelin is president of the Suomi Synod and president of the Lake Erie Conference of the Suomi Synod. He is a graduate of Wittenberg College and Suomi Theological Seminary. He also holds a master's degree from the University of California.

Pastor Wargelin has been the executive director of the Board of Home Missions of his synod for several years. From 1944 to 1947 he was field secretary of the Suomi Synod Luther League, and from 1944 to 1947 he was instructor of Practical Theology at Suomi Theological Seminary, Hancock, Michigan. Since 1946 he has been pastor of the Suomi Zion Lutheran Church at Fairport Harbor, Ohio.

This type of performance is a gether too common. It happens community life, in P.T.A. work, a in churches. That it happens a where is a reflection on an indiv ual's integrity; but when it is d by Christian people it brings sha upon the Lord whose name we ca It reveals a shallow appreciation the example of service Christ set us.

Stewardship of Time

The Finns have a motto, "A m is as good as his word." This mea that a promise once given is to kept, regardless of what trouble fulfillment will bring, and a d once assumed is to be diligently c ried out. The Finnish word "sis or intestinal fortitude, may have lot to do with keeping one's word a fulfilling responsibility. The Chr

owever, has a more basic and ng reason for faithfully dis- g tasks. It is his stewardship ord Jesus Christ. The Apostle xpressed this same sense of ship when he said, "We love, he first loved us" (*I John* Well might the Christian sing rances Havergal:

Master, wilt Thou use
o owes Thee more than all?
u wilt! I would not choose;
t me hear Thy call.
let me always be,
service, glad and free.

rmer canon of the Cathedral ku, Finland, spent his life in hing and dedicated service to d. When friends protested that ld take it easier, he is report- ave responded, "It is better to ut than to rust out!" He died he had reached his sixtieth y. He might have lived much but for him the adding of o his life would have had ning if they had been years meaningful service.

Jesus Had a Mission

Savior was aware of his mis- life even at twelve years of is difficult to say when this f mission first dawned upon ut the visit of the family to m for the Passover, and the significance of our Lord's be- a "son of the law" at twelve f age, no doubt heightened se of mission. Mary and had their share in bringing fore in their Son this sense of a definite call to serve God. They remembered the words that the angels, the shepherds, and the aged Simeon had spoken to them about the child. (*Luke 1:30-33; Luke 2:8-14; Luke 2:29-32*).

Mary and Joseph actually had been much more successful in preparing Jesus for his calling than they realized. They were amazed, when they found him in the Temple, to hear him respond to their questioning, "Did you not know that I must be in my Father's house?"

It is important that we foster in our children during their early and formative years a sense of loyalty to God's church and desire to serve God. Attitudes and loyalties instilled in childhood bear fruit in adulthood. A father's example of loyal participation in Christ's "business" will do more than the mere imparting of precepts to his children.

Topic Aims

1. To understand the immovable devotion to the Father which caused Christ to persevere in his work even to his death on the cross.
2. To show the importance of finishing the tasks undertaken in God's name.
3. To encourage perseverance in carrying Christian tasks to their completion.

Worship

Hymn: "Lord, Keep Us Steafast in Thy Word" —No. 167 C.S.B., or No. 121 P.S.H.
Scripture: John 17:1-19
Prayer
Special Music
Hymn: "Lord, Thy Word Abideth" —No. 168 C.S.B., or No. 119 P.S.H.
Topic
Hymn: "Thine Forever! God of Love" —No. 179 C.S.B., or No. 150 P.S.H.
Prayer
Benediction
Business
Fellowship and Refreshments

Mr. Snyder is evangelism chairman of the Pittsburgh Synod Brotherhood.

Immovable Devotion

The determination of our Lord to serve and to redeem mankind was the result of plans made in the eternal councils of God in heaven (*Ephesians 1:4*). Throughout his entire life his meat was to do the Father's will (*John 4:34*). Nothing could make him forsake this task.

Shortly after Jesus' baptism Satan tempted him for forty days in the wilderness, using all his cunning to sidetrack Jesus from his true mission (*Luke 4:1-13*). Satan wanted him to believe that there were easier ways of doing his work. Defeated in the wilderness, Satan left off tempting Jesus only for a season. Periodically he returned to renew the temptations. On the night in which our Lord was betrayed Satan attempted to prevent him from drinking the cup of suffering. The agony at that time must have been most intense, for it is recorded (*Luke 22:44*) that his sweat became like great drops of blood.

As our Lord proceeded to the cross with determination he had to endure the agony of seeing his disciples misunderstand him and waver; of seeing the people who had hailed him turn against him; of meeting the cruel cunning and misinterpretation of rulers, scribes, and Pharisees concerning his motives and teachings. The writer of Lamentations had foreseen the utter loneliness of Christ in his work of redemption: "Is it nothing to you, all you that pass by? Look and see if there be any sorrow like my sorrow which was brought upon me, which the Lord inf on the day of his fierce a (*Lamentations 1:12*). But no could deter Jesus from fulfillin mission. Nothing could stop from pressing on to the accom ment of the work of atonemen did not cease his efforts unti victorious words could be s from the Cross, "It is finished" "Father, into thy hands I comm spirit."

Tasks Undertaken in Christ's Name

The Christian is a co-worker Christ in the work of the king (*II Corinthians 6:1*). For some ple Christ's redemptive work with the words, "He has rede me." But the mature Chri hastens on with the rest of Lut classic words, "In order that I m be his . . . and serve him."

Obligations

Obligations and promises, wh made in the secular realm of li in the realm of church respons ties, are obligations assumed in name of Christ. Their fulfillme a sacred responsibility to the C tian. He does not want to b shame upon his Savior's name b ing neglectful or forgetful. Apostle Paul was very much pu when the inexperienced John M deserted him and Barnabas on first missionary trip (*Acts 13:* This same apostle, at the end o ministry declared with gratitude have fought the good fight, I finished the race, I have kept faith. Henceforth there is laid up

the crown of righteousness, which Lord, the righteous judge, will ard to me on that Day, and not y to me but also to all who have ed his appearing" (*II Timothy 8*).

Failure to finish tasks assumed in rist's name breaks down morale ong others. A church visitation gram lags and suffers when work- who have promised to devote a ain evening for visitation fail to w up. A church school teacher o is irregular in attendance will n demoralize the class. Such a cher will likely also be careless ut preparation and will teach in- ctively. Unfaithfulness is habit- ming, and will have an evil effect n others. The Christian will say:

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend to all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

Reasons for Giving Up

Here are some reasons why some people give up:

1. Failure to realize that they are partners with Christ in the work of the kingdom of God.

2. Failure to realize the sacredness of obligations, particularly those that are assumed in the church of Jesus Christ.

3. A weak spiritual life because of neglect of the Means of Grace.

4. The habit of postponing duties until some later time.

5. Not knowing when they have taken on enough responsibilities, and

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Merwyn C. Fuss, 316 East Baltimore Street, Taneytown, Md.
Dr. Hans Treuenfels, 217 West Rocks Road, Norwalk, Conn.

not knowing how to say "no" at such a time.

6. Becoming disheartened by difficulties, such as finding the task too hard, being subject to criticism, f ure to receive co-operation fi others, having motives misrepres ed, getting into personality brus

7. Failure to get recognition past work.

8. Not having a sufficient moti tion for the job at hand; not be able to see its relationship to work of the kingdom.

9. Poor scheduling on the part the church, with the result that c flicts and competition exist am workers.

For Study and Discussion

1. Evaluate the following excu for failing to complete a task: "Something more important ca up"; (b) "I forgot about it"; "I don't like the people on that co mittee"; (d) "——— spoke cros to me"; (e) "Nobody ever noti what I do."

2. What excuses would you c sider legitimate for not complet a task?

3. Is there any relationship tween health and perseverance duty?

4. Why is it often true, "If want to get something done, ass it to a busy person"?

5. What is meant by being "spr out too thin"?

6. Which activities should h priority in the life of a Christian

7. What relationship does moti tion have to obligation?

8. In what sense is a Christia task never finished?

9. Call for the brief biograph sketches which members of

By LUCY GRAY KENDALL
Illustrated by Sam Leach

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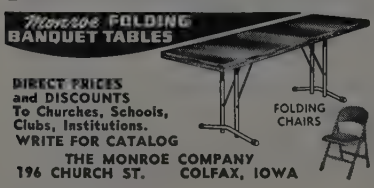
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erhood volunteered to prepare.

What have been the Brother-s greatest weaknesses during ast year? Call for the report of ommittee that was to prepare eport.

What have been the Brother-s greatest accomplishments dur-ne past year? Call on the com-e to which this question was ned.

Suggestions for Action

Strive to develop a greater of stewardship in the Brother-—a stewardship of time and s as well as finances.

Make definite plans to develop *prit de corps* (a spirit binding ner the members of an organiza-among the members of the erhood in order to foster faith-ss to tasks assumed.

Sponsor a "Recognition Night" hich genuine service will be nized and noted.

Secure the co-operation of the r and the church council in ing an overall schedule for the regation for the year, thereby ng activities in an orderly and competitive arrangement.

Call upon the committee to pro-he film, "Dedicated Men," and d a few minutes in discussing mplications of the film.

Preaching

Weekly Scotsman reported that Dean delighted in repeating this simile, per-g to his calling as a preacher: Trying t anything across to a congregation by ning is like trying to fill a roomful of necked bottles by standing in the pulpit dousing them with a garden sprinkling

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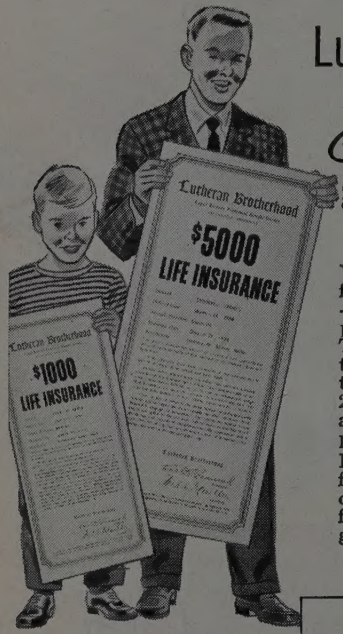

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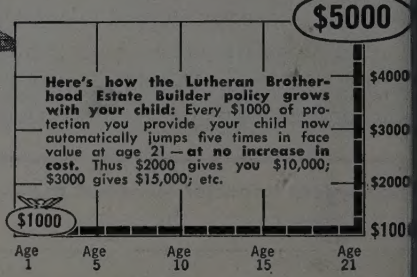

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